



# How to worship Allah in sickness



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
and have not been comprehensively checked  
by a teacher.

If you find any errors or corrections that need  
to be made, kindly inform us via our email  
**helpdesk@amauacademy.com**

May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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# Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



# The Goodness in Sickness

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*Chapter One*

Allah ﷻ created us to worship Him alone as He said in the Qur'an:

- 1 **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ**  
**And I did not create the jinn and mankind except to worship Me.**  
Surah Adh-Dhariyat 56

Worship is not restricted to praying and reading Qur'an. Rather, it can be in the form of obeying your parents, taking care of your spouse, and looking after your neighbour. These acts of worship can be during times of good and times of calamities, and the Believer is grateful during times of ease and patient during times of hardship. Allah ﷻ said in the Qur'an"

- 2 **الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا**  
**[He] who created death and life to test you [as to] which of you is best in deed**  
Surah Al-Mulk 2

This life being a test indicates that when a Believer is suffering, it does not mean that Allah ﷻ doesn't love them. Rather, it is the opposite. The Prophet ﷺ said:

- 3 **إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ**  
**Indeed greater reward comes with greater trial. And indeed, when Allah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath.**  
Jami' At-Tirmidhi 2396

A man also asked the Prophet ﷺ:

- 4 **يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ " الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلِأَمْثَلٍ...**   
**O Messenger of Allah ﷺ! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them.**  
Jami' At-Tirmidhi 2398

Similarly, the Prophet ﷺ also said:

- 5 **عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ**  
**Strange is the affair of a Believer, for there is good in every affair of his, and this is not the case with anyone except the Believer. If he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.**  
Sahih Muslim 2999

All of this shows that is important for a Believer to have a good opinion of Allah ﷻ at all times. Allah ﷻ does not want to torment us; rather, he wants to purify us and raise our ranks.

# Ritual Purification

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*Chapter Two*



Ritual purification i.e. Wudhu, is a condition for a valid prayer.

Wudhu consists of the following:

- **Washing the hands (Sunnah)**
- **Washing the face i.e. from where the hair grows to the chin and from ear to ear (including rinsing the mouth and nose) (pillar)**  
1 time is obligatory and 3 times is preferred
- **Washing the hands till the elbows (including the elbows) (pillar)**  
1 time is obligatory and 3 times is preferred
- **Wiping the head back (pillar)**  
1 time is obligatory and 3 times is preferred
- **Washing the feet (pillar)**  
1 time is obligatory and 3 times is preferred

Below are some of the situations where concessions in regards to Wudhu are made due to illness:

- **Having a bandage on one of the body parts of Wudhu**  
Wash all the other required areas and wipe over the entire bandage  
*- This applies only if the wound requires a bandage based on the doctor's instructions*
- **Having a cast which covers two body parts**  
Wash all the other required areas and wipe over the part of the cast which covers the body part of Wudhu
- **Having an IV needle attached**  
Wash all the other required areas and wipe over the tape which surrounds the needle
- **Having a burn (cannot be washed or wiped)**  
Wash all the other required areas and do Tayammum after that

Tayammum: One strike on pure soil followed by wiping the hands and face.

Tayammum can only be used in the following situations:

- **A person's usage of water might increase their illness or delay their cure (based on the doctor's opinion)**
- **If there is an extreme hardship to do Wudhu**

In case the person can't do Wudhu or Tayammum, they are exempted and should just do the worship.

Advice: Before going to the hospital, take some pure soil with you as that will make your life easier if you need to make Tayammum.

The same rulings apply to Ghusul as well i.e. washing all the other required areas and wiping over the afflicted area. If wiping is not viable, then Tayammum must be done after washing the other areas

# Physical Purification

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*Chapter Three*

Physical purification consists of three categories:

- **The place of worship**
- **The garment that is worn**
- **The physical body**

All of these three should be purified from any impurities if the person is able to do that.

Below are some of the situations where concessions in regards to physical purification are made due to illness:

- **Having blood (which is impure) on a bandage which you can't remove**

You are exempted from purifying this area

- **Suffering from a form of incontinence**

When the prayer time enters they do their Wudhu, and if anything flows while they are praying, they are excused

- **Having an impurity connected to you, like having urine on the bed beside you**

It does not affect you since it's not in your actual place of worship

- **Having a tube connected to you which has impurities in/on it**

You are exempted from removing it due to the hardship of removing and attaching it again

- **Wearing a diaper**

When the prayer time enters they do their Wudhu, and if anything flows while they are praying, they are excused

- **Heavy bleeding/nosebleeds**

Bleeding doesn't invalidate the Wudhu

- **Small amounts of impurities e.g. a pimple popped in prayer**

They are forgiven In Sha Allah

# Prayer of the Sick

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*Chapter Four*

Prayer is an obligation in all circumstances as long as the person is alive.

There are six conditions for prayer:

- **Intention: To do it for the sake of Allah ﷻ and to intend that specific prayer**
- **Physical purity**
- **Ritual purity**
- **Entrance of prayer time**
- **Facing the direction of the Qibla**
- **Covering the 'Awrah**

Below are some of the situations where concessions in regards to prayer are made due to illness:

- **Someone who slept through the prayer time**  
They have to make up the prayers after waking up
- **Someone who's under anaesthesia**  
They have to make up the prayers after waking up  
*- Local anaesthesia does not affect the prayer*
- **Someone who fell unconscious for days e.g. car accident**  
They have to make up the prayers if they were unconscious for less than 24 hours  
  
They don't have to make up the prayers if they were unconscious for more than 24 hours
- **Someone who just gained consciousness but still can't concentrate**  
They have to wait until they can think properly, then make Wudhu and pray
- **Someone who has difficulty due to sickness or maintaining consciousness due to medication**  
They can combine prayers i.e. Dhuhur with 'Asr and Maghrib with 'Ishaa'
- **Someone who can't face the direction of the Qibla**  
They are exempted from it
- **Someone who isn't able to cover their 'Awrah**  
They are exempted from it
- **Someone who isn't able to stand up, do Rukou', or do Sujood**  
They must do whatever they can as obliged, and they can do the rest while sitting  
  
*- If the person can't pray sitting, then they can pray lying down on their sides and facing the direction of the Qibla*  
  
*- If that is not possible, then they should pray lying down on their back with their feet in the direction of the Qibla*  
  
*- If all of the above is not possible, then they should pray with their intention*

**If the excuse is removed, then the condition must be fulfilled; not doing so invalidates the prayer.**



# Fasting of the Sick

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*Chapter Five*

Fasting Ramadan is an obligation, and it is abstaining from dawn until sunset during the month. Below are some of the situations where concessions in regards to fasting Ramadan are made due to illness:

- **Unable to fast due to a short-term medical condition (extreme hardship or medical advice)**

They break their fast but make up a day after Ramadan

- **They can fast, but it will delay the cure or increase the illness**

They break their fast but make up a day after Ramadan

- **About to undergo an urgent medical procedure which requires the person to break their fast**

They break their fast but make up a day after Ramadan

- **Unable to fast due to old age or a long-term medical condition (unable to make up later as well)**

Fasting isn't an obligation on them but they need to feed 30 people during or after Ramadan

*- In some cases, such as diabetes, this depends on whether the person is able to fast or no*

- **Pregnant women**

If there are no issues, then she can fast

If there is a danger on the woman, she breaks her fast but makes up one day after Ramadan

If there is harm on the pregnancy, she breaks her fast, makes up a day after Ramadan, and feeds one person for each day she broke

- **Breastfeeding women**

If there are no issues, then she can fast

If the baby will suffer and there are no substitutes for her milk, she breaks her fast, makes up a day after Ramadan, and feeds one person for each day she broke

Finally, below are some of the most asked questions regarding what breaks the fast:

- **Drawing blood samples (small and large amounts)**

Doesn't break the fast

- **Receiving blood**

Breaks the fast

- **Intramuscular injections**

Doesn't break the fast

- **Insulin injections**

Doesn't break the fast

- **IV Therapy**

Breaks the fast

# Acting on Causes

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*Chapter Six*

The Prophet ﷺ said:

- 1

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

**There is no disease that Allah has created, except that He also has created its treatment.**

Sahih Al-Bukhari 5678

This Hadith shows us that we must act on causes which are divided into two, worldly causes and religious causes. The worldly causes include trying to find the best doctor and a cure for your illness. You do so knowing that the one who is in control is Allah ﷻ and that the Shifaa’ is with Him. As for religious causes, it revolves around trusting in Allah ﷻ and supplicating to Him. It is during these hard times when the person is desperate that their Du’a is more likely to be accepted. Allah ﷻ said in the Qur'an:

- 2

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

**Is He [not best] who responds to the desperate one when he calls upon Him and removes evil**

Surah An-Naml 62

When making Du’a, something is going to happen. Making Du’a is worship, so it is good for you either way. You might not see the effect, but the illness might be becoming weaker and the Shifaa’ coming closer.

Another cause from the religious causes is seeking Shifaa’ from the Qur'an. You can choose to recite chapters from the Qur'an which are known to have a stronger effect compared to other chapters. For example, you can put your hand on the place of the illness and recite Surat Al-Fatiha. Allah ﷻ said in the Qur'an:

- 3

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

**And We send down of the Qur’an that which is healing and mercy for the Believers**

Surah Al-Israa’ 82

Finally, you should also focus on the Athkaar and the Remembrances that the Prophet ﷺ taught us. For example, the Prophet ﷺ said:

- 4

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

**O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.**

Sahih Al-Bukhari 5743

**Most importantly, know that the Shifaa’ is with Allah ﷻ and not the doctors.**



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